Philippines. The concept of gratitude to God for an abundant harvest is a Catholic addition, even though this gratitude is also tendered to the spirits. 243 178

Cases of illness and a few deaths allegedly caused by these spirits or souls because a dulot was not held were reported. One incident affords an example. A resident of Barrio Caticugan became so ill he was unable to eat or sleep for three nights. This sickness occurred the day after a drinking bout in another barrio. Friends first brought him a wine called "Siok Pong," sold in the poblacion Chinese stores, and said to have medicinal qualities. Sick man could not drink the wine and his illness became worse. 243 753 [757]

He tried to think what could be causing his sickness; his heavy drinking ~~was not~~ considered as a possible factor. Finally, a mananabal (local herbalist, often called "quack doctor" in the poblacion) was called to question the patient. It was finally decided that his illness was due to failure to hold a dulot before harvesting his corn. An ancillary cause was thought the jokes he had told near a swampy place, unintentionally antagonizing the spirits that inhabited this locality.

The sick man contended it was unnecessary for him to hold a dulot for he was only a tenant; the dulot was the responsibility of the field's owner. The mananabal said this was not correct, the dulot was the responsibility of the person working the field, even if he were only the tenant. The patient promised to hold a dulot and it is reported his condition improved immediately. 243 755

The task of taking the animals to the river to drink and bathe, or of moving them to another area to graze (if pegged) is often the duty of young boys.

Rinderpest was introduced to the Philippines in 1888 and ten years later the disease appeared in Siaton, killing many carabaos. In 1920 and again in 1940 rinderpest struck in Siaton decimating the carabao herd. There is no specific native medicine for rinderpest, although many owners treated their animals with the same medicines used for diarrhea or dysentery in humans. A white film sometimes grows over their eyes and, if not cured, results in blindness. One medicine applied by the barriofolk to eyes so afflicted is a mixture of salt, powdered clay pot, and crushed red peppers! Native veterinarian specialists are called mangalapon; there was none in Caticugan but one lived in Sandolot. To my knowledge he never came to Caticugan to treat a sick animal; this was done by the owner.

Carabaos are sometimes bitten by a poisonous spider (lawalawa). As a result of the bite, both humans and carabaos are reported to suffer a swollen abdomen and to be unable to urinate; death sometimes results. Treatment is the same for carabaos as for humans. The following ingredients are used: roots of the bono (Abrus precatorius Linn.), tubli (Derris), ongali (Uvaria rufa Blume) and pakobol vines; roots of the homokan, salowasowa (Citrus hystrix, family Rutaceae) and pauli trees, and roots from the tachoy bush, (Canthium gynochthodes Baill.)

278
232
757

The roots are powdered and mixed with juice squeezed from young pineapple leaves. Some water is added and the mixture is boiled in a pot; banana leaves are stretched over the top to retain the steam. The person or carabao bitten is completely covered with a blanket. Then the boiling pot is placed under the blanket after a few holes have been punched in the top so the steam can escape. When the liquid cools the blanket is removed and the person or carabao rubbed down with the mixture.

Cattle

231

Before the war (1939) there were 61,880 cattle in Negros Oriental in comparison with the 39,950 in Negros Occidental.[76] Siaton had a thriving cattle industry before the war. A Spaniard who lived in Bais had a herd of more than 3,000 cattle that he grazed on Bondo. He owned such varieties as Indian (called Injun by the barriofolk), Sindi, Swiss, Nellori, a common Indian breed that may have come to the Philippines from Australia. Most families living in Bondo owned from four to six head of cattle; they usually owned more cattle than the barriofolk in other parts of Siaton municipality. The cattle were taken by truck to Dumaguete and then shipped to Manila.

Most of the cattle of the island were killed during the war; in 1948, there were only 17,870 head in Negros

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[76] Yearbook of Philippine Statistics: 1946, p. 169.